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LOYOLA UNIVERSITY CHICAGO

CRISTO REY AND CHRIST THE KING JESUIT HIGH SCHOOL:  
TWO SCHOOLS, TWO DEMOGRAPHICS, TWO REALITIES  
ONE MODEL

A THESIS SUBMITTED TO  
THE FACULTY OF THE GRADUATE SCHOOL  
IN CANDIDACY FOR THE DEGREE OF  
MASTER OF ARTS

PROGRAM IN CULTURAL AND EDUCATIONAL POLICY STUDIES

BY  
ALFREDO ASTORGA-VELASQUEZ  
CHICAGO, ILLINOIS  
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## ABSTRACT

The purpose of this study was to analyze two Catholic high schools that follow the same innovative private urban model called the Cristo Rey Model. In this model the students work one day per week in entry-level jobs in Chicago area firms and through this work-study program students earn money in order to pay a portion of their tuition. Both high schools are in Chicago, are run by Jesuits, and serve youths from low-income families. The model and goals are the same even though the schools serve different demographic groups and communities: one Latino and the other African American. This study concluded that the implementation of the Cristo Rey Model in Pilsen and Austin areas was because of two intrinsically related factors: the needs of the community and the desire of the Catholic Church to provide a quality education to poor families.

## CHAPTER ONE

### INTRODUCTION

Throughout the history of urban education in the U.S., institutions and individuals have struggled constantly to find strategies to provide a quality education where all children and youth are guaranteed an environment that can prepare them for the future. Many urban schools face limited success with low-income students, unsafe environments for learning, out-of-date textbooks, overcrowded classrooms, and unqualified teachers and principals. Many urban schools serve communities that have poverty, social violence, and local government corruption (Lee, 2003). These problems in the community directly impact the students' academic achievement and their personal attitudes with regards to acquiring knowledge (Lee, 2003; Payne 2007). During the past few decades many ideas and reforms (dealing with both public and private education) have been implemented with varying degrees of success (Payne, 2007; O'Keefe & Scheopner, 2007). According to Payne (2007), "the 1990s represented a boom period for the whole-school reform movement." (p. 156). During this period new educational models such as charter schools were created to be independent of many state regulations.

Within this "boom period" in 1996, the Jesuits implemented a new private school model for urban youth. The school offers a college preparatory education to predominantly low-income Hispanic immigrant families on Chicago's southwest side. The school was founded by Jesuits and was called Cristo Rey Jesuit High School

(CRJHS). A few years later, Father John P. Foley -one of the founders of CRJHS- remarked that “as word spread about Cristo Rey’s ground-breaking urban alternative, various civic and educational think tanks began to take notice of this ‘ray of hope’ on Cermak Road” (The Cristo Rey Network an Historical Profile, 2011, p. 2). For this reason, five years after CRJHS opened, the Cristo Rey Network was founded in order to replicate the CR model in some cities around the country. Today, more than 20 high schools around the United States -as part of Cristo Rey Network- follow the same work-study model (Cristo Rey Model). The Cristo Rey work-study model is broken in two parts: its Corporate Work Study Program (CWSP) and the school’s daily study. CWSP helps students and families in different ways. Under CWSP, students who attend any school within the CR model work one day per week in internships or entry-level jobs. Through this work-study program, students earn money in order to pay a portion of their tuition, approximately 70%. The work program (CWSP) helps students to develop professional business skills and introduces the students to where and what they can be in the future. The work program is an important part of the school’s system. According to education critic Joyce Carr, “an internship program not only enables some inner-city youth to attend Catholic high school, it reinforces skills and values that their teachers and textbooks try to instill.” (Carr, 2004). Thus, the main goal is that the work enriches the studies and vice versa.

Twelve years after CRJHS was founded in south-west Chicago serving low-income families in Pilsen, the Jesuits opened another high school with the same model

and goals on Chicago's west side in the Austin neighborhood. The school is called Christ the King Jesuit College Preparatory School and it is part of the CR Network.

This study examines this work-study model by looking at its implementation in two urban Jesuit Catholic schools in Chicago: Cristo Rey Jesuit High School (CRJHS) and Christ the King Jesuit College Preparatory High School (CTK). Both schools follow the same reformative educational urban model called the Cristo Rey Model (CR Model). This study analyzes the implementation of the CR Model work-study program as a private educational initiative for low-income students in these two Chicago schools. One of the schools, CRJHS, is located in Pilsen 82,739 population, where 46,289 (55.9%) of the community is Hispanic. The school, now in its 15<sup>th</sup> year, is dual-language. The other school, CTK, is in the Austin neighborhood, which has a population of 46,648, and where 45,859 (94.3%) of the community is African American (U.S. Census, 2010). CTK, now entering its 4<sup>th</sup> year, is still establishing an identity while CRJHS has the benefit of years of experimentation. In addition, CRJHS has the more complex dual language system, while CTK offers Latin as a secondary language. The findings of this study indicated that two main factors combined in order to implement the same model in the same city: the social needs of the communities and the thirst of Catholic Church –in specific, the Jesuits– to offer a quality education to those families who cannot otherwise afford a quality, private education.

## CHAPTER TWO

### REVIEW OF THE LITERATURE

The history of the implementation of educational reforms in the USA hails from the mid-nineteenth century. At that time, common complaints of the local schools in the north included: “Short terms, irregular attendance, bad facilities, shortsighted and penurious district control, poor teachers, insufficient supervision, lack of uniformity, and indifferent parental support” (Kaestle, 1983 p. 106). The “progressive period” (roughly 1890-1920) acquired the idea of educational reform as the following: “what is most interesting about the progressive period, as compared with other periods of educational reform, is that its aims included explicit attempts to change pedagogy, coupled with a relatively strong intellectual and practical base. Noted intellectuals -John Dewey, in particular- developed ideas about how schools might be different” (Elmore, 1995 as cited in Fullan, 2001, p. 5).

Since then, local and federal governments, corporate business associations, school leaders, policymakers, and elite groups’ interests have been involved in school reform initiatives (Fullan, 2001; Payne, 2008; Boyd, Kerchner & Blyth, 2008). Given the involvement of many groups in the attempt to reform, contradictions, struggles, different ideas, and rejections have played a part in this process. As a result of these conflicts, many promising initiatives have not achieved the success that was planned (Fullan, 2001; Payne, 2008).

The educational reformer Michael Fullan argues that “educational change is technically simple and socially complex” (Fullan, 2001, p. 69). On one hand, it is “technically simple” because the school has to proceed according to the plan established. On the other hand, it is “socially complex” to implement educational change because many actors are involved in the process of the reform: students; parents; teachers; principals; members of the board; communities; government; consultants and, district administrators (Fullan, 2001). Research by Century, Rudnick, and Freeman (2010), supports the idea that “programs change as a result of operating in different settings with different contexts” (Century, Rudnick, & Freeman, p. 16).

Educational researchers of the implementation of a new model have agreed basically on three main reasons for failure: 1) the inclusion of many people with different ideas and different points of view; 2) ignorance of the social reality of the school, or the desire of reformers for a specific model fits-all; and, 3) the struggles in deciding what is important and what is urgent, or the demand of implementing a model, as well as the needs of solving the problems of the school (Fullan, 2001; Tyack & Cuban, 1995). According to Fullan (2001), and Labaree (2010), most reforms that have been implemented have failed because the reformers or policymakers ignore the factors of social reality, both immediate and global (Fullan, 2001; Labaree, 2010). This is to say that some school “innovations” end when faced with the reality of the school (Tyack & Cuban, 1995). Moreover, Tyack and Cuban (1995) argue that “schools have almost always changed reforms” (p. 61). Reform is traditionally hammered out in an office setting by administrators, and, in recent years, business executives. Inevitably, the reality

of implementing these reforms leads to some disconnect. Each school has its own reality; for example, Cristo Rey operates within a heavily Mexican culture and Christ the King operates within a heavily African-American culture. Thus, the implementation of a new educational model in different places cannot follow the same procedures because each school has its own social reality.

The success or failure of implementing a new model not only depends on how the different schools might manage such implementation, but also how the principal and teachers (in addition to all other agents) understand the process and relate each as a part of the same project (Tyack & Cuban, 1995; Labaree, 2010; Fullan, 2001; Century et al., 2010). Therefore, as Fullan (2001) argues, “innovation is multidimensional” and all the people involved seek students’ achievement as the ultimate goal (Fullan, 2001).

During the time period between the end of the 20<sup>th</sup> century and the beginning of the 21<sup>st</sup> century, many new educational models arose. Since these times, new educational models such as Charter Schools have been implemented and in many cases have worked successfully. CR and CTK likely would not have been developed without this trend to experiment with new educational models.

In 1983, under Ronald Reagan’s administration The National Commission on Excellence in Education published *A Nation at Risk: The Imperative for Educational Reform* which showed the lack of quality of public education in the United States (Renzulli and Roscigno, 2005). The document stated the following: “Our society and its educational institutions seem to have lost sight of the basic purposes of schooling, and of the high expectations and disciplined effort needed to attain them” (A Nation at Risk,

1983, p. 9). The capitalist society during this time invited the freedom to consume and open competition. In terms of education this idea was the “freedom from state regulation” or “competition” to public education “through the application of business principles” (Renzulli and Roscigno, 2005; Stuart, Slayton and Scott, 2002). Indeed, “Charter school –a state-level policy innovation– allows people legitimately to form public schools outside the bureaucratic and traditional constraints of local school boards” (Renzulli and Roscigno, 2005, p. 345). Thus, charter schools from their own autonomy provide flexibility in how the school works; for example, charter schools reserve the right to hire teachers without certification or under a union (Stuart, Slayton and Scott, 2002). Charter school reform or charter school legislation had significant growth during the 1990’s across the United States and has many success stories. According to Payne (2008, p. 2-3), “the late 1980’s and the entire 1990’s were a period of unprecedented experimentation with ways to improve schools serving low-income children.”

In spite of the success of the implementation of some of this school’s reforms according to Charles Payne (2008), “the disconnect between policymakers and reformers... and the realities of urban schools... is especially plain when we look at the assumptions in play when reformers try to put their ideas into actual practice” (p. 153).

As an interesting and relevant point, Charles Payne (2008), suggests that the Catholic school model “is probably the closest thing we have to an answer to the question about how one scales up effective education in the inner city” (p. 117). He argues that Catholic schools are small places where character formation and human dignity are



extremely important (Payne, 2008). Payne sees the Catholic school character formation model as one progressive reform for urban education.

According to Cardinal Zenon Grocholewski (2002), who is the Prefect of the Congregation for Catholic Education, Christian pedagogy and Catholic education “wants to contribute to refocusing on the human person as the center of the educational experience... Therefore, the person is not only the sum total of his horizontal dimensions, but also the harmonious composition of the ethical, spiritual and religious aspects of human reality” (Mission of Catholic Schools for Evangelization Today, para. 10). In other words, Catholic education strives to meet a community’s needs in the intellectual formation of people, so they can be better Christians and citizens (Marie & Javierre, 1977). Pope John Paul II in 1979 described the mission and essence of Catholic schools: “The Catholic school should be the place where the gospel would impregnate the mentality of the pupils with the resulting harmonization of their culture in the light of faith” (Grant and Hunt, 1992, p. 196). According to the Pope, one of the main goals of Catholic schools is to create a “community of believers” where service, charity, faith and mutual aid is a priority (Grant and Hunt, 1992).

In the United States many Catholic schools have provided an educational alternative to public school for urban youths in the inner-cities. The majority of urban students attend public schools or Catholic schools (Hallinan & Kubitschek, 2010). In the United States, Catholic education -besides being the largest private school system- is one of the oldest educational institutions characterized by promoting in its students the vision and necessity of active participation in the society. This “social and intellectual”

formation tradition of Catholic schools is part of its *modus operandi* in all of its institutions (Bryk, Lee, & Holland, 1993). Although during recent years many Catholic schools have faced financial problems and hundreds of schools have closed, Catholic education still has a crucial presence in cities throughout the United States (O’keefe & Scheopner, 2007; Brinig & Garnett, 2010). Also, in recent years, many missionary Catholic schools have been seen as educational opportunities, especially for minorities in terms of race, gender, and poverty (Hallinan & Kubitschek, 2010; Brinig & Garnett, 2010; Bempechat, Boulay, Piergross & Wenk, 2008; Cattaro, 2002).

In order to understand the recent history of Catholic schools serving the urban poor, it is necessary to go back to Second Vatican Council (Cattaro, 2002). The Second Vatican Council marked a milestone in the life of the Church because the Council called for the “renewal of religious life, priests, brothers, and sisters as well as workers in the Catholic schools [who] questioned their own purpose” (Cattaro, 2002). According to Ognibene and Paulli (2002), the council produced a document -Declaration on Christian Education- which in turn inspired several other documents. One of these documents, the *Pastoral Constitution on the Church in the Modern World* (1965), inspired changes in Catholic schooling in the USA (Ognibene and Paulli, 2002). The document provided a new way to understand the Church’s relationship with society and renewed the mission of Catholic education. Catholic schools were now considered “key agency in the fight for social justice” (Ognibene and Paulli, 2002, p. 57).

After the Council, the United States Catholic Church pursued different ways in order to provide a quality education, especially for those who faced economic obstacles

(Cattaro, 2002; Kearny, 1982). Since that time, some Catholic schools have sought to be more present in poor areas and to educate minorities and the children of immigrants.

Two of the biggest ethnic minority groups in the large cities in United States are Blacks and the Hispanics. Furthermore, the percentage of these ethnicities in urban Catholic schools has been growing during the past 10 years (Kearny, 1982). Because the majority of Catholic schools are small schools and because the communications between teachers, staff and students is a priority, Catholic schools often strive to develop a spirit that allows students to achieve their intellectual goals. Administrations in Catholic schools encourage their faculty to learn about their own students and to develop teaching strategies along with the curriculum (Kearny, 1982). CRJHS and CTK are both small Jesuits schools that follow this tradition.

Since their order's foundation by St. Ignatius of Loyola, Jesuits throughout the world have explored different ways of educating youths. In the United States, Jesuits have also created "new educational apostolates that serve the poor" (Gartland, 1994, p. 29). Although Jesuits have been recognized by their educational apostolates –which means activity or work inspired by the gospel and Jesus' apostles– the Second Vatican Council pushed them to be a little aggressive in terms of apostolate. Thus, after the Council and its specific invitation to the Church's members to be with the poor, Jesuits opened in 1971, the first Nativity Mission Middle School in New York in order to educate the poor. Today, the Nativity Middle School model has been replicated around the United States by other religious orders with the same mission of educating youths from low-income families (Gartland, 1994, p. 30). It was the same vision and mission -

being with the poor and providing opportunities- that brought the Jesuits to establish CRJHS and CTK.

### **History of Cristo Rey Jesuit High School in Chicago**

In the early 1990's, Jesuits were invited by Archdiocese of Chicago to consider the needs of Mexicans and other Latino immigrant on Chicago's near southwest side. In order to determine and clarify the needs of the Pilsen-Little Village community the provincial of the Chicago Province of the Society of Jesus (1991-1997), Father Bradley M. Schaeffer, S.J. asked Father James Gartland S.J. to conduct a study in the area. Thus, Father Gartland S.J. began targeting specific groups: community leaders and organizers, Church pastors, young people and their parents, successful Mexican-American business people, among others (Gartland, 1994). The statistics of this first feasibility study in this specific area indicated that "the Church here in Chicago is becoming more Latino, younger, poorer, and undereducated" (Garland, 1994 p. 3). Hence, the feasibility study—the only of its kind—concluded with the strong recommendation to initiate the procedures in order to build a new Jesuit school that serves the Latino community of Pilsen-Little Village (Garland, 1994).

In addition to the fact that Jesuits become pastors at an area Church, and after an extended feasibility study was conducted, "the final recommendation was to establish a new Jesuit-sponsored high school in the Pilsen neighborhood" (The Cristo Rey Network an Historical Profile, 2011, p.1). As a result, in 1996 the school opened its doors to less than 100 sophomores and juniors for classes (the agreement to local Catholic schools was not to take freshmen in the school's first year). Thus, the first group of graduates was in

June 1998 (The Cristo Rey Network an Historical Profile, 2011). This new educational urban model is financially possible because of its work-study program which offers its education because students work five days a month in entry-level jobs in Chicago firms. The work-study program helps students and their families with limited financial means to afford the tuition (Retrieved from: [www.cristorey.net](http://www.cristorey.net)).

Today, 16 years after it was founded, Cristo Rey Jesuit High School has a strong commitment to the formation of youths from Pilsen and Little Village, and a total of 543 students attend the school.

### **The Cristo Rey Network**

As mentioned, since its foundation in 1996, CRJHS received national attention as a new private school model for urban education. Almost immediately, other religious orders and Catholic groups across the USA contacted CRJHS in order to replicate the model (The Cristo Rey Network an Historical Profile, 2011). CRJHS -as a prototype model- did not have the capacity to support these groups; therefore, in 2001 Cristo Rey Network was founded in order to respond to the petitions and developed the following criteria to inaugurate feasibility studies:

- 1) Cristo Rey Network schools will serve materially poor families.
- 2) The curriculum will be college preparatory.
- 3) The school will be faith-based, sponsored by some Catholic religious community or diocese.
- 4) The school will be primarily funded through a corporate work-study program.

- 5) The school will be culturally sensitive, with a high level of family involvement (The Cristo Rey Network an Historical Profile, 2011).

Since then, its emblem has been: “*Cristo Rey Network: Transforming Urban America One Student at a Time.*”

Currently, there are twenty-four Cristo Rey network schools in 17 states and the District of Columbia. All these schools offer a Catholic college preparatory education to 6,500 young men and woman in urban communities for whom educational options are limited (Retrieved from: <http://www.cristoreynetwork.org/page.cfm?p=353>).

### **History of Christ the King Jesuit College Preparatory High School in Chicago**

In 2006, a group of philanthropist educators –Jack Crowe, Jack Macnamara, Bridget Grady and Vivian Gaulding– started meeting periodically in order to analyze the possibilities to replicate the CR Model in Chicago’s west side. As Father Garland S.J. did in his study, this coordinating team met with community leaders, some students in the area and their parents, and developed the feasibility study (West Side Cristo Rey Model High School, Feasibility Study, 2006). The statistics and responses of the interviews of this feasibility study indicated that the community was “‘hungry’ and even ‘starving’ for a Cristo Rey model high school. Community members in the Austin neighborhood are more than willing to invest their time and emotional energy in this endeavor to create a Cristo Rey High School” (West Side Cristo Rey Model High School, Feasibility Study, 2006 p. 9). The feasibility study concluded that the community wanted and needed “the revitalization of the West Side,” and made the request and invitation to the Jesuits to

invest in “the African Americans through a Cristo Rey model high school” (West Side Cristo Rey Model High School, Feasibility Study, 2006, p. 14).

In order to meet the requirement of the Cristo Rey Network, the coordinating team who was elaborating on the feasibility study asked the Chicago Province Jesuits and the Midwest District Christian Brothers to sponsor the Cristo Rey model high school in the Austin neighborhood on the West side of Chicago (West Side Cristo Rey Model High School, Feasibility Study, 2006). Thus, in 2008, the Jesuits, along with the feasibility team, chose to set up a school on the West side of Chicago, in the Austin neighborhood. According to Preston Kendall, former founding vice president of CWSP in both CRJHS and CTK, historically the Austin area has been marginalized and several high schools have closed their doors in the last 50 years. Moreover, the high school graduation rate at Austin district was 49%; there were 14,000 high school aged young people on the West side and only 7,000 school seats. Austin Community Academy High School was closed in 2007 for not meeting the No Child Left Behind district minimum requirements for student performance (P. Kendall, personal communication, March 7, 2011). As a result, Christ the King Jesuit College Preparatory High School opened in August 2008 with 120 freshmen. Today, a total of 320 students attend the school. In June of this year, 2012, the first group of 54 students will graduate from Christ the King.

## CHAPTER THREE

### RESEARCH QUESTION

The purpose of this study was to examine the Cristo Rey work-study model by looking at its implementation in two urban Jesuit Catholic school in Chicago. Thus, this study analyzes the implementation of the Cristo Rey Model work-study program as a private educational initiative for low-income students in two Chicago schools: Cristo Rey Jesuit High School and Christ the King Jesuit College Preparatory High School. The model and goals are the same even though the schools serve different demographic groups and communities: one Latino and the other African American.

The primary guiding question was: How and why has the same Jesuit educational model been implemented in two communities that serve different demographic groups?



## CHAPTER FOUR

### RESEARCH METHODOLOGY

The specific qualitative methodology used in this project is case study. According to Gay, Mills and Airasian (2009), “case studies are useful when describing the context of the study and the extent to which a particular program or innovation has been implemented” (p. 427). In this particular study this methodology has provided rich descriptions of how administrative personnel and students see the CR Model and themselves as active agents of the same reformatory educational urban model.

#### **Method, Participants, Instruments**

##### Method

This study employed mixed methods, quantitative and qualitative data collection, such as interviewing participants, surveying by internet software, and examining records in order to describe, analyze and determine how an urban educational model is approached by the two different schools. Specifically, this case study is a particularistic case study, which “means that it is focused on a particular phenomenon, such as a situation or event” (Gay, et al., 2009 p. 427); in this case is the same model being carried out in two schools.

##### Participants

Participants for this study have been selected from the administrative personnel and senior students of both Cristo Rey and Christ the King. Specifically, administrative

personnel have interviewed Face-to-face, and students have been asked to answer an internet survey (see appendices). The inclusion of criteria of the administrative personnel rather than teachers was because most of the administrative personnel are founders or have been at the schools almost since their founding.

Interviews were conducted with the administrative personnel. Since Christ the King is entering in its 4<sup>th</sup> year, both schools' senior classes were asked to respond to a survey via internet. The survey was similar to multiple-choice but also had a space for free responses (all seniors age 18 or older female and male were invited to participate). The inclusion of criteria of the senior class is because senior classes have a better vision of the school; they have been at the school longer than other classes, and they are closer to graduation.

#### Instrument

This study employed the use of face-to-face interviews with administrative personnel led by the researcher. The interviewees included the presidents of both schools, the principal of CR, and the associate principals of both schools. Written notes and audio recordings were used in the interviews with administrators. The six questions included their own perspective of the history, the obstacles, the mission and vision about the school, the Catholic identity, similarities between the two schools, present and future challenges of the school, and the characteristics of the core curriculum.

This study employed the use of an anonymous web survey constructed by the researcher in order to collect data from senior class students of both schools. The survey had multiple-choice items but also had a space for free responses. It was elaborated using OPINIO software and, two teachers in both schools were asked to administer the survey

during computer lab. The survey contained 10 questions about students' thoughts about the school's values, Catholic identity, the Corporate Work Study Program, and intellectual and social formation.

Interview questions: Administrative Personnel (Face-to-face interviews) See Appendix A

Survey questions: Seniors Students (survey by internet software) See Appendix B

### **Data Analysis and Interpretation**

In order to analyze the data collected it was important to followed three general steps:

- 1) identify themes related to the review of literature and the research question
- 2) examine the data in detail in order to obtain the perspectives of the participants
- 3) classify data according to themes previously founded (Gay, et al., 2009).

Once the data was collected and analyzed under these three steps -reading/identifying, describing and classifying- four questions presented themselves at the moment to interpret the data:

1. What is important in the data?
2. Why is it important?
3. What can be learned from it?
4. So what? (Gay et al., 2009).

## CHAPTER FIVE

### RESULTS OF FACE-TO-FACE INTERVIEWS (ADMINISTRATIVE PERSONNEL)

#### **Cristo Rey Jesuit High School**

*Mission: “Cristo Rey Jesuit High School offers a Catholic college preparatory education for the immigrant families of Chicago's near southwest side.”*

#### History

All three administrative interviewees agreed that the decision to open the Cristo Rey Jesuit High School in Pilsen was because of a huge numbers of youths that were present in the area and apparently not being served well by the local public school system. The Archdiocese of Chicago and the Chicago Province of the Society of Jesus supported the idea of a new Catholic school that met the needs of Pilsen and Little Village community. According to their own experiences and their knowledge about the history of the school, the interviewees agreed that there were some Catholic schools in the area but not necessarily serving low-income families; therefore, the tuition was not affordable for everybody.

#### Obstacles

Among the obstacles in opening a new Catholic school in the area was the misguided perception of other, more traditional Catholic schools that Cristo Rey's unique tuition and work-study model would siphon off applicants. After a couple of years, however, the schools who initially rejected the idea of CRJHS realized that they were not

competing for the same student body, especially because CRJHS was implemented in order to target students from low-income families in Pilsen-Little Village.

#### The Mission of Jesuit Catholic Education (Administrators' Perceptions)

Interviewees agreed that the school possesses a rigorous academic program which prepares students for success in the future. Interviewees feel that the school cares for students in terms of their spiritual formation through religion courses, retreat program, service program, counseling program, and extracurricular activities. All of these activities allow students to develop those skills and talents that interest them outside the academic program, whether it is in sports or drama. In articulating these ideas, one interviewee commented that “the school developed an environment that respects the individual and builds the Kingdom of God.”

#### Similarities (Beyond the Model and Jesuit Education) Between the Two Schools

Two of interviewees agreed that one thing in common between CR and CTK is that both schools have employees' commitment to the mission. Also, the interviewees believe that teachers and staff are focused in serving students as individuals, and teachers and staff have very high expectations for their students. One of the interviewees believes that what both schools have in common is a precarious public school system in their neighborhoods. The struggling public schools can offer physically risky environments, while both of the Cristo Rey schools provide a safe, highly supervised place where students want to be.

#### Challenges of the School

According to the interviewees there are several challenges. One of the challenges is the tightened schedule which does not allow mixing students in a different way (in part

because of the work-program). Another challenge is the student retention rate, which dips primarily with the freshmen. The interviewees also agreed that the continued search for work-study jobs will always be a challenge of the school.

#### Resources of the School

In terms of sources, interviewees mentioned the CR model as a new approach to Catholic school that allows, through the work-study program, a very low tuition in comparison to the other Catholic high schools. Also, graduate students from universities such as DePaul, Loyola and Marquette, as well as former CR students, themselves, continue to be a resource in terms of their knowledge in navigating college and better understanding which colleges are a really good fit for our students.

#### Characteristics of the Core Curriculum

The interviewees commented that one characteristic of the CR's college-prep, humanities-heavy curriculum "challenge(s) students to demonstrate the skills, behaviors, and attitudes saying that they are college-ready." Also, interviewees agreed that the curriculum offers a liberal arts education. According to the interviewees, the curriculum has been designed in order to immerse the students in reading, writing and math through some Advanced Placement (AP) classes and at the same time, those courses challenge the students.

## **Christ the King Jesuit College Preparatory High School**

*Mission: “Christ the King Jesuit College Prep is a Catholic Jesuit, independent, coeducational, college preparatory school for students from families on Chicago’s west side who would otherwise not have access to a private secondary school education.”*

### **History**

The two interviewees agreed that the decision to open the school in Austin was largely based on educational needs in the area. The data collected showed that there were 14,000 potential students on the West Side and there were only classroom seats for half of them. The feasibility process follows the protocol that is set forth by the Cristo Rey Network (see the requirements above). Thus, the idea to replicate the CR Model came independently from the Austin community’s leaders, educators, business people, parents, and some religious leaders. After the study, they asked the Jesuits to sponsor them.

### **Obstacles**

Regarding the obstacles that the feasibility study team faced, the interviewees discussed the great need for resources in locating property and physically building the school. Some people rejected the idea because other Catholic schools were closing doors and they wanted to open another Catholic school. However, the interviewees agreed that the community was very involved in the opening of the school by attending meetings, participating in the feasibility study, providing places for meeting, and assisting in the planning of the project.

### **The Mission of Jesuit Catholic Education (Administrators’ Perceptions)**

According to the interviewees, the data collected by the feasibility team showed that a lot of parents wanted a faith-based school in the area. Even though the majority of the parents were not Catholic themselves, they still wanted a school where prayer and

faith, and the students' faith life could come alive. The interviewees emphasized that the importance of the students' reaching Graduate at Graduation ("Grad at Grad") motto characteristics of all Jesuits preparatory institutions being open to growth, religious, intellectually competent, loving, committed to justice and experienced in work. Striving for these characteristics is a fundamental part of Jesuit education. The idea is that a student engaged in achieving these qualities will take those gifts and development and use them for the service of others, now and in the future.

#### Similarities (Beyond the Model and Jesuit Education) Between the Two Schools

As with the interviewees at Cristo Rey, the interviewees at Christ the King also indicated that the school also serves students from low-income families, including first-generation high school and college graduates. Both schools are also preparing students for future opportunities that nobody else in their family has. Additionally, both schools have members who are committed to the mission of the school, and teachers and faculty who see and pay attention to the students as individuals and not as a number or part of a mass.

#### Challenges of the School

According to the interviewees one of the challenges of the school is to fit the curriculum to students' needs along with the capacity to meet each student's unique academic needs. Another challenge is to earn money in order to financially run the school. At the same time, it is a big challenge (because the school is growing in students) to keep looking for corporations who believe in the values and mission of the CR Model; in others words, to keep looking for student jobs especially when the economy is weak.



### Resources of the School

The interviewees agreed that having Cristo Rey Jesuit High School in the same city is a great resource. They can look to CRJHS and learn some lessons that they had to learn the hard way because they did not have another school like this nearby. For example, CTK can look CR and learn some lesson that they had to learn the hard way because they did not have another school like this. Thus, CTK can ask CR for help on any issue. However, one of the interviewees recognized the fact that CR as a resource is a “double-edged sword” because people from the outside looking in can say, “Look at how much better CR is doing than CTK... and this is unfair comparison because CR has the benefit of 16 years and we do not.” Currently, administrators of both CR and CTK exchange information and resources about areas as diverse as support groups for gangs and working with pregnant students.

### Characteristics of the Core Curriculum

The interviewees agreed that they are currently honing their curricula with the purpose of preparing students for college-level work. In the future, Christ the King’s aim is to offer all the A.P. classes that are possible. CR, which already offers some A.P. classes, serves as a resource in this area.

### Summary of Findings

The result of the interviews in both schools can be summarized in the following ways: All interviewees believe that both schools were implemented in response to the economic needs of their communities and the deep desire for a Christian education. The decision to open the schools in the areas (Pilsen and Austin) was largely taken because the public school system did not provide nor cover the academic background perceived as

necessary to their pupils in the area. Both schools are strong believers that they are preparing students from low-income families not only in order to go to college but also to be “men and women for others,” which means, according to the Jesuit tradition that they will be good, ethical citizens. Both schools believe that they have people (faculty, teacher and staff) who are committed to the mission of the school, people who believe in the Christian values to make the project possible. Both schools feel that one of the challenges is to keep working in the complicated, daily schedule that accounts for students’ time at their internships, and the constantly evolving curriculum. Jesuits of both schools believe that with Cristo Rey and Christ the King, Jesuit education returns to its roots to serve those families who could not afford this kind of Catholic education. Both institutions believe that they have a solid college-prep course offering. Both schools have high expectations and challenge students to demonstrate the skills, behaviors and attitudes in order to be ready for college.

The following Table 1 shows the characteristics of the core curriculum of both schools, and their attempts to both challenge students in creative, increasingly demanding ways. As the Table indicates, both schools emphasize a humanities-centered curriculum with core classes in English, a secondary language (Spanish or Latin), history, math, science, and religion. Due to the time limitations of the work-study schedule, both schools offer gym sporadically as well as some electives during the students’ junior and senior years.

Table 1. Characteristics of the Core Curriculum of Both Schools

<b>Cristo Rey Jesuit High School</b>	<b>Christ the King Jesuit College Prep</b>
<p><b><u>First Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• English 1</li> <li>• Spanish 1</li> <li>• Algebra</li> <li>• Art I: Introduction to Art: Drawing</li> <li>• Biology</li> <li>• Introduction to Technology</li> <li>• Religion 1: Catholic Christianity and World Religions (taught in Spanish)</li> <li>• Physical Education I</li> <li>• Health</li> </ul>	<p><b><u>First Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• English Extension</li> <li>• Latin</li> <li>• Algebra 1</li> <li>• Algebra 1 Ext</li> <li>• Environmental Science</li> <li>• Music</li> <li>• Religious Studies</li> <li>• Introduction to Literature</li> <li>• Civics</li> <li>• Wellness</li> </ul>
<p><b><u>Second Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• English 2</li> <li>• Spanish 2</li> <li>• Algebra II or</li> <li>• Algebra II Geometry</li> <li>• Religion 2: Hebrew Scripture and Sacraments (taught in Spanish)</li> <li>• Physics</li> <li>• World History (taught in Spanish)</li> </ul>	<p><b><u>Second Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• English Extension (Qtr 1)</li> <li>• Latin 2</li> <li>• Algebra 2</li> <li>• Drama (Qtr 2)</li> <li>• Math Ext (Qtr 3)</li> <li>• Art 1 (Qtr 4)</li> <li>• Scripture</li> <li>• Physics</li> <li>• World Literature</li> <li>• World History</li> </ul>
<p><b><u>Third Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• American Literature</li> <li>• Spanish III</li> <li>• Geometry/Trigonometry or Pre-Calculus</li> <li>• Chemistry</li> <li>• Religion 3: Christian New Testament/Church History</li> <li>• US History</li> <li>• History of the Americas/Spanish 3 (taught in Spanish)</li> </ul>	<p><b><u>Third Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• US Literature</li> <li>• Latin III</li> <li>• Geometry</li> <li>• Chemistry</li> <li>• Religion III</li> <li>• US History</li> <li>• Gym (Sem 1)</li> <li>• College Prep (Sem 2)</li> </ul>
<p><b><u>Fourth Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• British Literature</li> <li>• Spanish Literature</li> <li>• Religion 4: Ethics and Christian Commitment</li> </ul>	<p><b><u>Fourth Year Courses</u></b></p> <ul style="list-style-type: none"> <li>• Classical World (Sem 1)</li> <li>• African American Literature</li> <li>• Catholic Social Teaching</li> </ul>

<ul style="list-style-type: none"> <li>• Advance Algebra/Trigonometry or</li> <li>• College Algebra or</li> <li>• Pre-Calculus or</li> <li>• Calculus or</li> <li>• Statistics</li> <li>• Civics</li> <li>• Physical Education</li> </ul> <p>Electives to be selected from:</p> <ul style="list-style-type: none"> <li>• Advanced Biology</li> <li>• Philosophy</li> <li>• Heath (SR)</li> <li>• Jesuit Virtual Learning Academy</li> </ul> <p>Course Offering: Latino-American Studies; Multimedia Authorship; Visual Basic Programming; African American Studies; American Dream Deferred; Computer Gaming Programming; Genocide and the Holocaust</p>	<ul style="list-style-type: none"> <li>• Pre-Calculus</li> <li>• Psychology</li> <li>• Sociology</li> <li>• Biology</li> <li>• Consumer Economy (Sem 2)</li> <li>• African American History</li> </ul>
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### Results of Student Surveys Cristo Rey Jesuit High School

A total of 56 out of 131 students responded to the survey: 22 male and 34 female.

The results of the survey distributed to 18 or older senior students of Cristo Rey Jesuit High School conclude that: The majority of respondents identified themselves as Catholic (94.64%), while (3.57%) responded that they were Christian but not Catholic, and only (1.79%) considered themselves to be other religions such as Baptist or Evangelical-Christian. All responders considered themselves to be Hispanic/Latino (100%). Most of the respondents report that Catholic values are very important (48.21%), fairly important (44.64%), not very important (5.36%), and not at all important (1.79%). The majority of respondents report that they have integrated (very much) in their lives the idea of being a man and woman for others (66.07%), while (33.93%) report

some integration. The majority of respondents considered that the Corporate Work Study Program has helped them (very much 76.79%) to understand society (family and community) better; (21.43%) responded that CWSP has helped some, and (1.79%) responded a little. The majority of respondents report that the school has helped them in their intellectual formation very much (73.21%); some (25.00%); and a little (1.79%). The majority of respondents report that the school has helped them very much (75.00%) to change the way that students see their families, communities, the country and the world; (23.21%) respond some; and (1.79%) respond a little.

#### Summary of the Students' Comments

Almost all students who answered the survey summarize the importance of Catholic values of the school as an invitation to “help and service others.” The majority of the students believe that the Corporate Work Study Program has helped them to: 1) Understand the society better, know how the real (business) world works and appreciate the importance of having a job 2) Prepare them for the future, and 3) Interact with different people.

Most of the students feel that the Advanced Placement classes have helped them a lot in terms of their intellectual formation. Most of them feel that they are well prepared in order to go to college. The majority of students feel that teachers help them and challenge them intellectually.

According to the question about how the school has changed the way that students see their family, community, country or world, many of them responded that they appreciate the effort of their families. Most of them responded that they have now a broad

vision of the social reality and sense of community. Some of them responded that they feel proud of being Latino.

The majority of the students responded to the question about how CRJHS is different from other schools in the area by saying that the CWSP makes a difference because it is an opportunity for their future. Also, some of them responded that the school has different values; they feel the school as a part of their own family. The majority of the students responded that they feel a close relationship with teachers, and appreciate the one-to-one instruction. Most of the students responded that they feel safe at school. Some of them mentioned that the school is different because of the characteristics of the Grad at Grad.

#### Results of Student Surveys Christ the King Jesuit College Preparatory High School

A total of 15 out of 54 students responded to the survey, 6 male and 9 female. The results of the survey distributed to 18 or older senior students of Christ the King Jesuit College Preparatory High School conclude the: 1) The majority of respondents identified themselves as Christian but not Catholic (69.23%), while (30.77%) responded that they were other religions; 2) the majority of respondents considered themselves to be Black or African American (93.33%) and one (6.67%) Hispanic/Latino. Most of respondents report that Catholic values are fairly important (46.67%), not very important (33.33%), not at all important (13.33%), and one did not answer the question (6.67%). The majority of respondents report that they have integrated (very much) in their lives the idea of being a man and woman for others (53.33%), while (40.00%) report some integration, and (6.67%) responded a little. The majority of respondents considered that the Corporate Work Study Program has helped them very much (60.00%) to understand society (family

and community) better; (33.33%) responded that CWSP has helped some, and (6.67%) responded a little. The majority of respondents report that the school has helped them in their intellectual formation some (46.67%); very much (20.00%); a little (20.00%), and not at all (6.67%). The majority of respondents report that the school has not at all helped them (33.33%) to change the way that students see their families, communities, the country and the world; (26.67%) respond very much; (20.00%) respond a little, and (20.00%) some.

### Summary of the Students' Comments

Like the students of CRJHS, the students of CTK summarize the importance of the Catholic values of the school as an invitation to “help and service others.” The majority of the students believe that the Corporate Work Study Program has helped them to: 1) Realize that they have to work hard, 2) understand the real world better and introduce them to a new world, 3) and, value the importance of their own education.

The students' comments point out that most of them feel that the school did not challenge them intellectually and some of them did not feel prepared for college. However, some of the students mentioned that the classes helped, and challenged them, and always teachers were there in order to help them with the subject.

According to the question about how the school has changed the way that students see their family, community, country or world, most of them responded that they appreciate their family more, and appreciate their lives more. However, some of them responded that they have seen no change from before and after attending the school.

The majority of the students responded to the question about how CTK is different from other schools in the area by saying that CWSP and the fact that school is

faith-based is the difference. Also, most of them see themselves at school as a big family and in a secure place. Also, some of them responded that the school is different because of the school focuses more in the academics and prepare them for the real world and college

### Summary of Findings

Table 2. Results of Students' Responses:

School	<b>Cristo Rey</b>	<b>Christ the King</b>
Religion	94.64% Catholics	0% Catholics 69.23% Christian but not Catholics
Race/ethnicity	100% Latino	93.33% African-American
Importance of Catholic Values	48%	46%
Integration of "men and woman for others"	66%	53%
Usefulness of work-study program	76%	60%
School's aid in intellectual formation	73%	46%
School's aid in change in vision of family, world, etc.	75%	33%

The result of the of the students' comments in both schools are summarized below.

### Differences

One of the most notable differences is in terms of religion practices. While the most of students at CTK are Christian but not Catholics, most of students at CR are Catholics.

Other significant differences concern the students' attitudes toward their intellectual and professional formation. Most of the students at CRJH believe that the



classes, in general, have helped them develop intellectually. In contrast, some students at CTK feel that the school has not helped them much in their intellectual formation. Even some satisfied students at CR have some suggestions and comments regarding this point: “I believe that there can be more options for classes that will help us in college”, said one student; another said, “I have felt that we repeat the subjects; they are only a level higher of difficulty. Sometimes I wish we had the opportunity to experience other subjects and learn [from] those.” Some of the students suggest that the school should offer more options for classes that will help them for college.

Still another student at Cristo Rey said, “It is useful that we are a college prep school, but I feel that the school needs [to have] a better science department because those are the areas that reflect poorly on standard [ized] tests.”

Many Cristo Rey students, however, appreciate the general quality of their classes: “Cristo Rey is a school that may not have [a lot] AP classes or honors but it is a College Prep,” said one respondent.

Given the distinct differences at both schools in students’ religions and attitudes toward intellectual formation, a future research project might probe the connection between having a Catholic background and gaining the most from a Jesuit, intellectual formation.

### Similarities

Both senior students of CRJHS and CTK feel the school and members as a family, a place where they feel comfortable. Both students of CTK and CRJHS feel that their school is different to other schools in the area because of its work-study program which prepares them for the future. Both school’s students appreciate the values of

Catholic education. In concrete, they have assimilated these values as “service and help others.” Both school’s students feel that the school has helped them to appreciate their families’ efforts, and appreciate the values of being educated.

The following Graphics shows the results of the students’ surveys from CRJHS and CTK:

Figure 1. Gender.

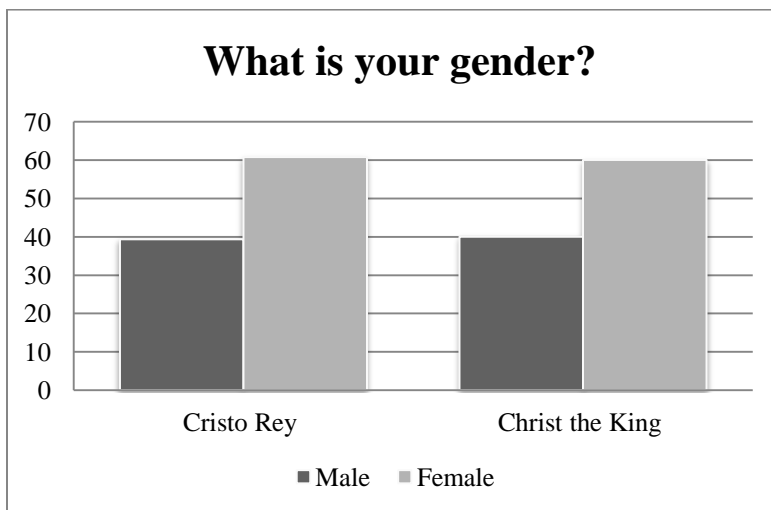


Figure 2. Religion.

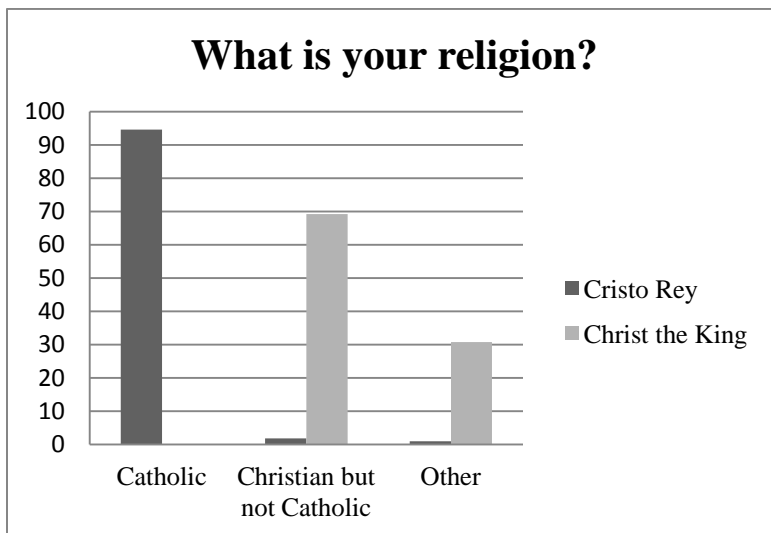


Figure 3. Hispanic/Latino identification.

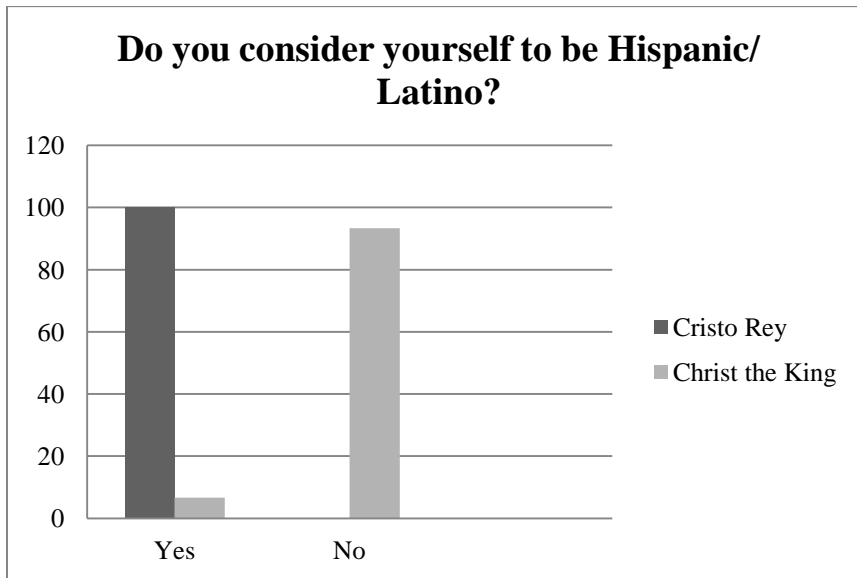


Figure 4. Additional racial categories.

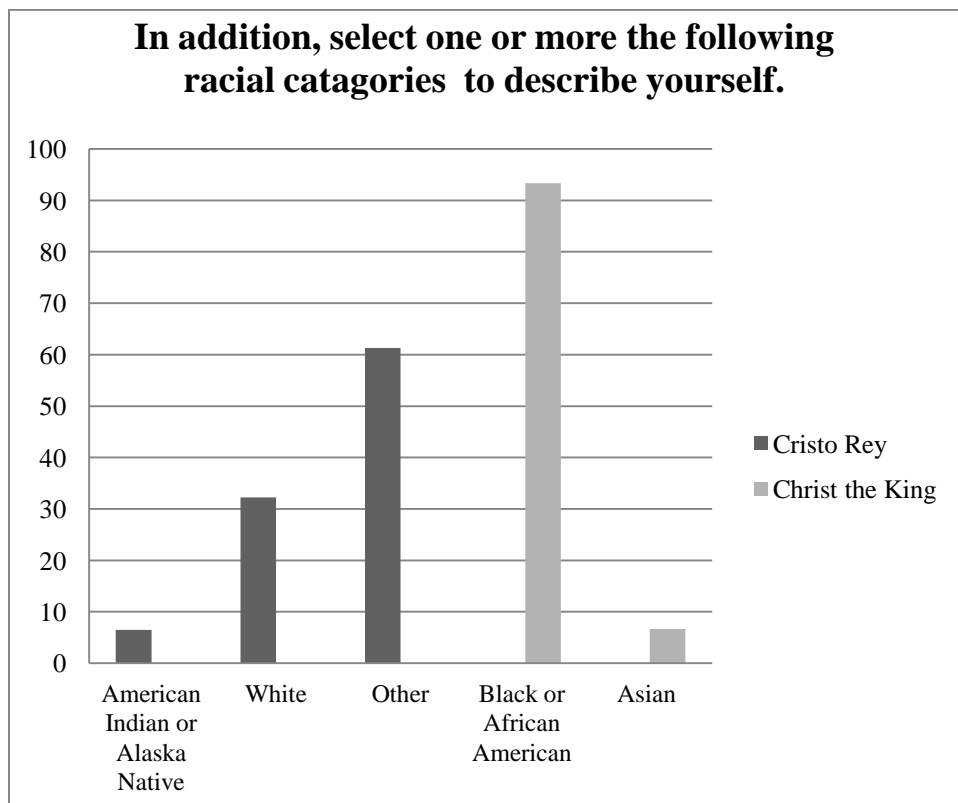


Figure 5. Catholic values.

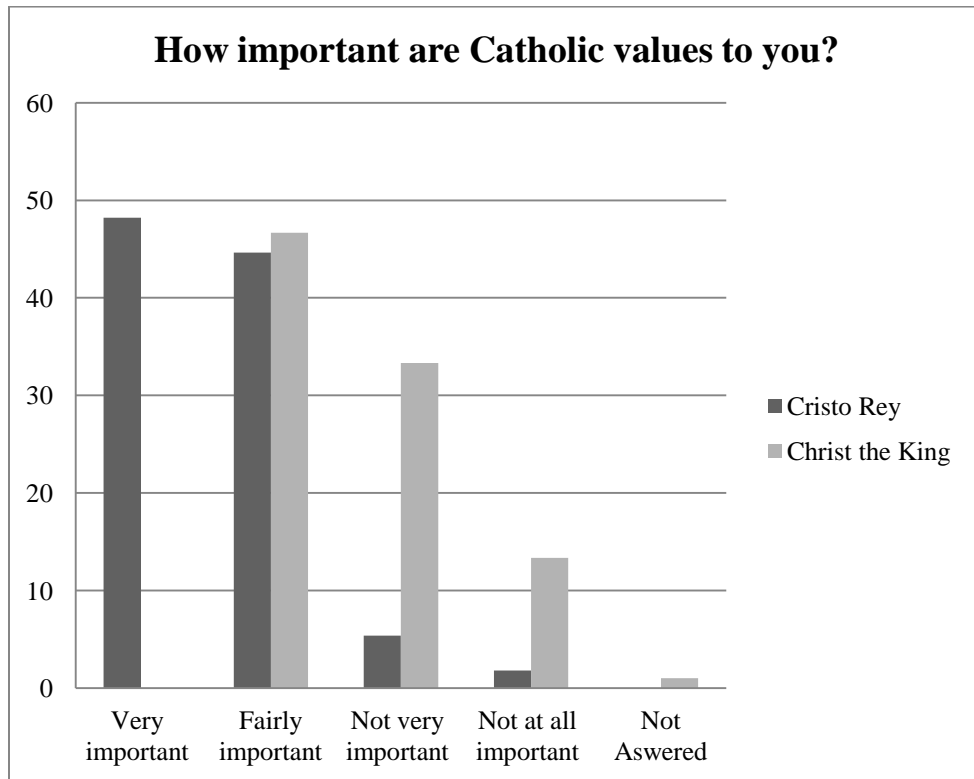


Figure 6. Integration of manhood or womanhood.

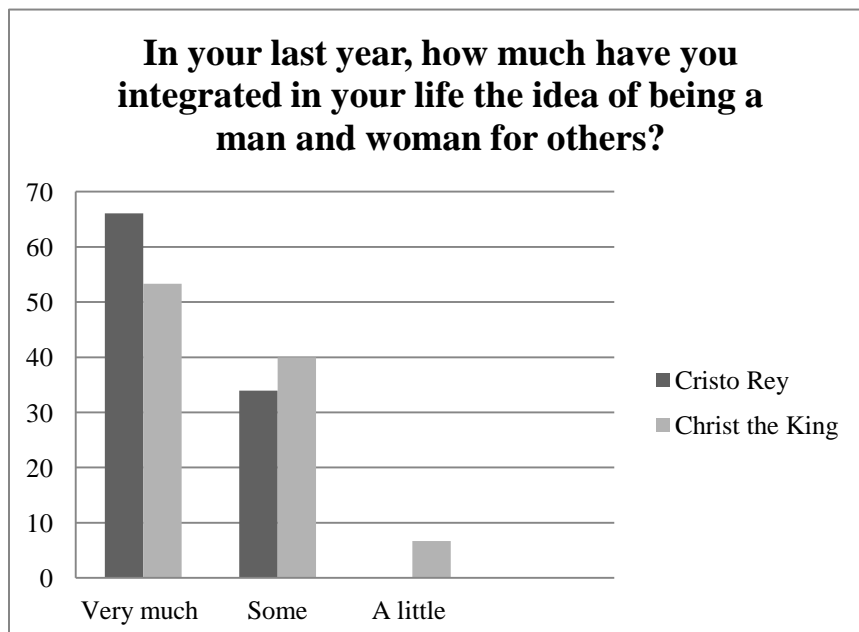


Figure 7. CWSP's impact.

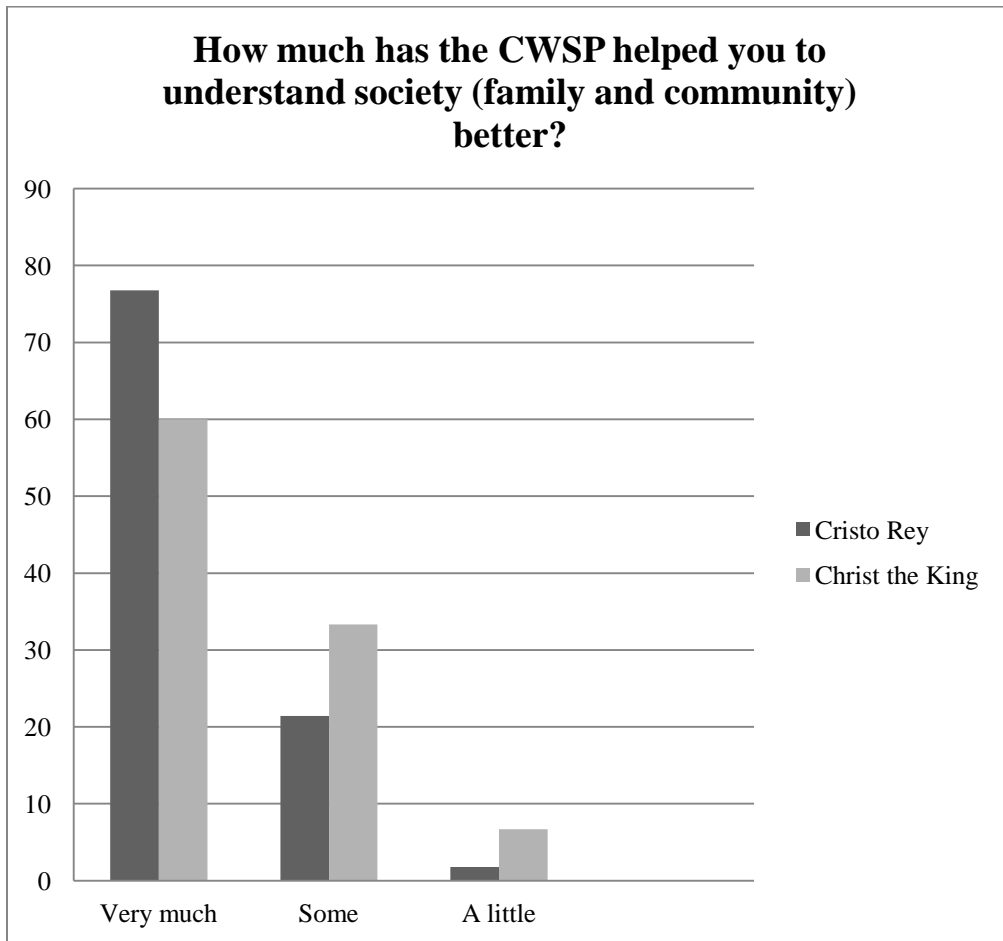


Figure 8. School and intellectual formation.

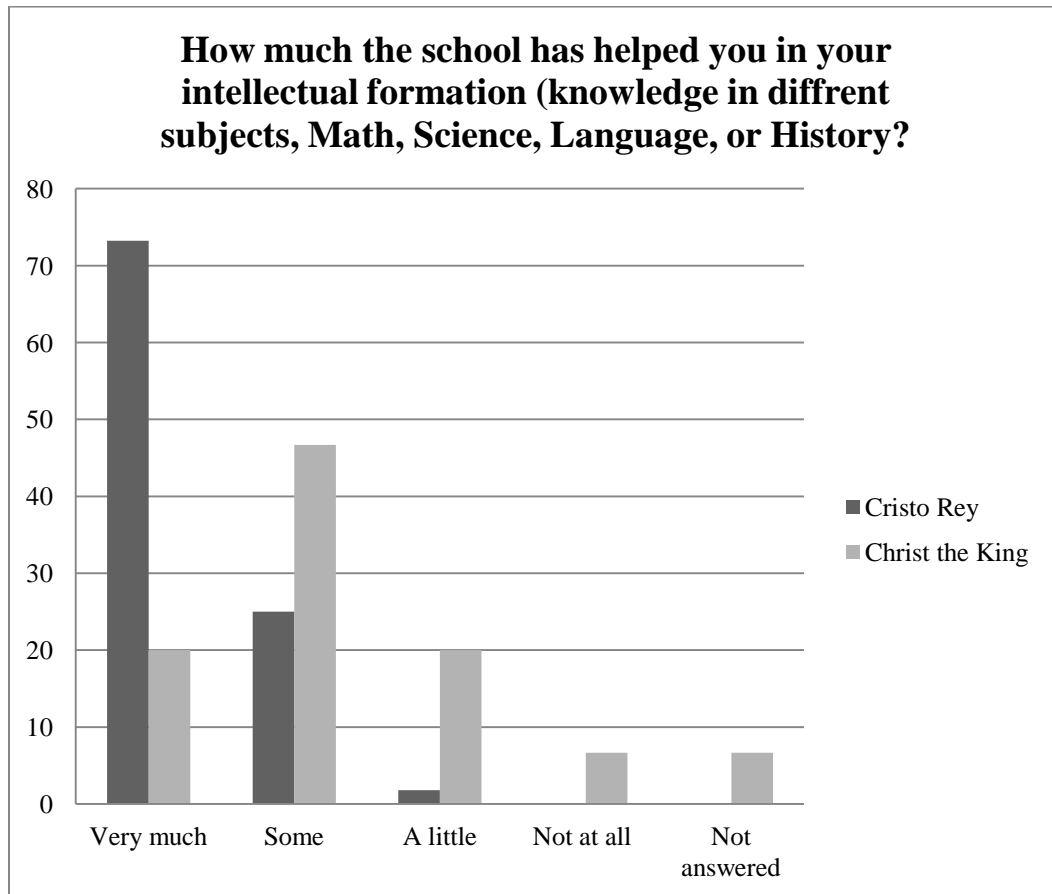
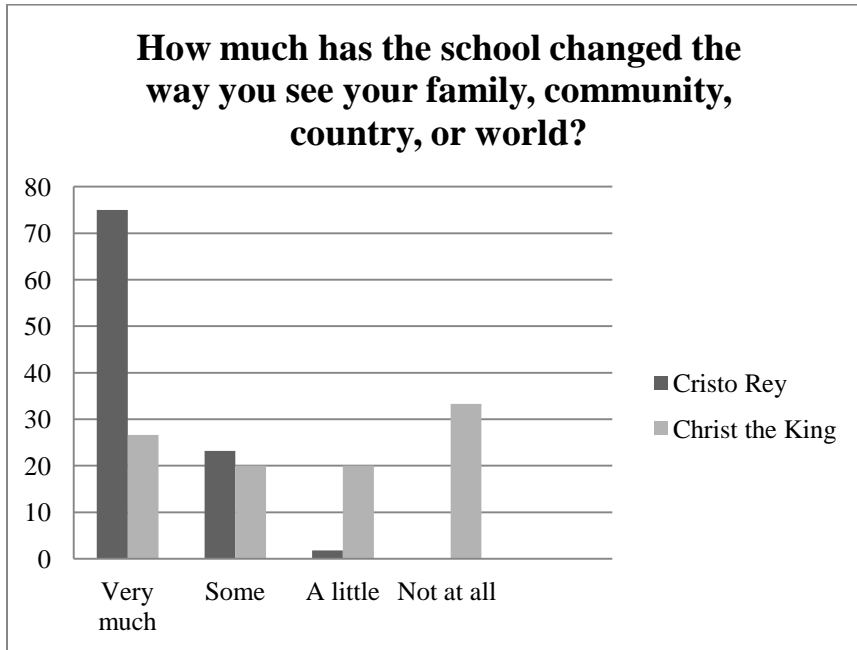


Figure 9. School's impact on worldview.



## CHAPTER SIX

### LIMITATIONS, INTERPRETATIONS AND CONCLUSION

The purpose of this study was to conduct research in order to examine the work-study model by looking at its implementation in two urban Jesuit Catholic school in Chicago. Thus, this study analyzed the implementation of the Cristo Rey Model work-study program as a private educational initiative for low-income students in two Chicago schools: Cristo Rey Jesuit High School and Christ the King Jesuit College Preparatory High School. The model and goals are the same even though the schools serve different demographic groups and communities: one Latino and the other African American. The primary guiding question was: How and why has the same Jesuit educational model been implemented in two communities that serve different demographic groups?

As a part of the limitations of this study, because of the qualitative research that was used, the findings were not statistically tested. Another limitation was the availability of the participants, especially at CTK, where the school is still very much establishing itself. The small pool of participants at both schools reflects both the overall, relatively small pool, and the fact that only students of 18 years or older could participate.

The study was developed during the 2011-2012 school year. Three formal visits were scheduled at Christ the King besides periodic visits.

This study attempted to answer the question about how and why the same educational urban model has been implemented in two urban Jesuit Catholic schools in



Chicago that serve different demographic groups: Latinos and African American. Given that the study focused on the experiences and knowledge of some of the administrative personnel and currently seniors students -as well as documents of both schools- in order to answer the primary question, the results aim to conclude that the CR Model has been implemented in Pilsen and Austin areas because two main factors were present in order to be a possible high school with the CR model in a urban area. First, the strong desire of the community of an alternative private urban education because the public system was unable to provide a quality education for their pupils in the area. And second, the Catholic Church's willing participation –through the Jesuits as a religious order– to work in these communities supporting the CR model. In Chicago, these two factors come together because the public education system has been unable or has failed to provide a quality education in challenged, urban areas. The Jesuits -because their history challenges them- have adapted Catholicism, or rather Christian values, to specifically speak to Latino and African American communities.

Therefore, this study could be useful for further feasibility studies, basically because those studies have to be clear that if the public education system provides and meets the needs of the school's community, then a school with the CR model could not be entirely successful. Similarly, if the community has the needs and the desire for the CR model school but the Catholic Church cannot or does not want it –through the religious orders– a CR model school is not possible.

This study could perhaps be the beginning of future research on newer, alternative models of urban education.

Comments of students and administrators from both schools confirm that the CR model is being implemented successfully in areas where educational options are limited, especially for low-income families regardless of religion, race, or location. Although there are some issues and realities that both schools are working on—for example, the daily schedule, financial support, and job search for students—besides the students' social realities, it is interesting how some students' answers agreed with administrative personnel comments in three specific points: 1) administrative personnel believe that the schools prepare students for the future, and most of the students feel the same way, 2) administrative personnel feel that the school is a secure place for their students, and the students feel secure in the school, 3) administrative personnel claim that they have people (faculty, teachers and staff) who are committed with the school's values, and most of the students feel that the teachers support them in many ways.

In terms of academics, students of both schools feel that they need more classes that challenge them intellectually, and this is part of the curriculum. Both schools need to continue looking for jobs for students.

In the long term, because of the gentrification in Pilsen area, CRJHS could face the decrease of Hispanics in the area, and therefore, might have to rethink its mission. In the Census of 2000, 86.9% of the total population in Pilsen was considered Hispanic or Latino. In the Census of 2010, 55.9% of the total population in Pilsen was considered Hispanic or Latino. It is not the same situation in the Austin area which in the Census of 2000, 89.7% was considered African American, and in the Census of 2010, 94.3% was considered African American.

APPENDIX A

FACE TO FACE INTERVIEWS (ADMINISTRATIVE PERSONNEL)

1. Historical Political Context. Why was the decision taken to open the school in Pilsen/Austin? Why Pilsen/Austin?
2. To what degree was the community involved in the decision to open both schools? What support/obstacles did the feasibility team encounter?
3. How does Jesuit Catholic education meet the needs of the students at Christ the King/Cristo Rey?
4. What do you think both Cristo Rey and Christ the King have in common (beyond the model and Jesuit education)?
5. What are the primary challenges at the schools? What potential resources or obstacles can you identify?
6. What are the characteristics of the core curriculum of Cristo Rey and Christ the King?

APPENDIX B

SENIOR STUDENTS (SURVEY BY OPINIO INTERNET SOFTWARE)

You have been invited to participate in a research study conducted by a staff member. The research has to do with student attitudes/perspective toward their respective school. Please read all questions carefully and answer them honestly. This survey is anonymous and no identifying information will be collected. Your answers will not be shared with anyone.

In order to be eligible to participate, you must be 18 years old or older. If you do not meet the age requirement, please raise your hand and ask to be excused. Thank you for your willingness to share your thoughts.

The information below is collected for statistical purposes. Disclosure of all information in this survey is voluntary. Thank you.

What is your gender?

Male

Female

What is your religion?

Buddhist

Catholic

Jewish

Christian but not Catholic

Other

Do you consider yourself to be Hispanic/Latino?

Yes

No

In addition, select one or more of the following racial categories to describe yourself:

American Indian or Alaska Native

Asian

Black or African American

Native Hawaiian or Other Pacific Islander

Other

1. How important are Catholic values to you?

a) Very Important

b) Fairly Important

c) Not Very Important

d) Not at All Important

2. In your last year, how much integrated in your life the idea of being “a man and woman for others”?

a) Very much

b) Some

c) A little

d) Not at all

How have you done this?

3. How much has the Corporate Work Study Program helped you to understand society (family and community) better?
- a) Very much
  - b) Some
  - c) A little
  - d) Not at all

Please Specify how?

4. How much the school has helped you in your intellectual formation (knowledge in different subjects, Math, Science, Language or History)?
- a) Very much
  - b) Some
  - c) A little
  - d) Not at all

Please Specify How:

5. How much has the school changed the way you see your family, community, country, or world?
- a) Very much
  - b) Some
  - c) A little
  - d) Not at all

Please Specify how?

6. In your opinion, how is this school different from other schools in the area?

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## VITA

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